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GRAVES' "HISTORY OF EDUCATION"

A History of Education Before the Middle Ages. By FRANK
PIERREPONT GRAVES, Ph. D., Professor of the History and
Philosophy of Education in the Ohio State University. New
York: The MACMILLAN COMPANY, 1909. pp. xiv + 304.

THIS work is in the words of its preface "intended to meet the demand for a text-book or reference work that will give a comprehensive idea of the history of education before the days of the monastic schools." The author devotes two chapters to primitive peoples and early civilization and then discusses Egypt, Babylonia and Assyria, Phoenicia, China, India, Persia, Israel and Judea, Sparta and Athens, the Roman World and early Christianity.

Among the ancient civilizations, Egypt naturally comes first. The skill in engineering and advance in architecture which this country exhibits is an index of the advancement in material civilization; yet the complex and highly developed religious life shows that this civilization was not upon the material side alone. The main lines of the higher education in ancient Egypt were priestly, practical and professional. There was an elementary education which was widely diffused and began at the age of five. The Temples furnished the higher education, especially the training for the scribes, and in addition these temple colleges had specific training for architects, physicians and priests. The method of teaching was largely by a memory system. While reading and writing must have been very complex owing to the hieroglyphics employed, a simplified system of writing did arise in ancient times

Babylonia and Assyria had as their main development what might be called scientific training as opposed to the professional education of Egypt. Their science was largely empirical and much

of it, especially astronomy and meteorology, were related to astrology and magic. We have no evidence of any general popular education in the Assyro-Babylonian empire but there was a very highly developed education of the priests and scribes if we may judge from the wide range of subjects represented on the clay tablets found in the numerous Babylonian and Assyrian libraries and the more formal inscriptions. Mathematics, astronomy, natural science, history and probably geography were taught. We also know something of the method of teaching. Memorizing was, of course, very important. The students were taught the cuneiform characters and copied them on clay, which was sent to the potter to be baked. Many tablets with school exercises on them have been found.

Phœnicia although very significant in the history of commerce and geography and in the arts and crafts, would have little importance in this connection except for the very important fact that the invention of the alphabet is usually attributed to the Phœnicians, although in some quarters this is now coming to be questioned. Their education was industrial and commercial. In all probability they were the first people among whom reading and writing were common.

In general, it may be said of all the earlier systems that they were what may be called occupational. That is to say, education consisted in the training for the occupations one was to follow and the method was largely the memory method.

Israel and Judea marked a new departure in education for here we have the beginning of individualism in education. As the genius of the Jewish people lay largely in the direction of religion and morals so the chief aim of education among them was religious and moral. The children were taught in the home or in the family by their parents. The professional education of which we hear about was that of the priesthood and the scribes and probably consisted of a knowledge of law and historical literature. In the schools of the prophets where there may have been something of the same education, the arts of sacred music and poetry were probably most important. Formal higher schools are ascribed to the post-exilic period, the early synagogues, so-called, being originally not places of worship but of instruction.

After the third century B. C., the scribes gave instruction within the portico of the Temple and sometimes in private homes and; a little later, private schools and elementary schools came to be formed and there was a college of scribes which was probably called the Bet Ha-midrash. The education was no doubt the study of law and morals, but mathematics, history and geography and beside Hebrew and Aramaic, Greek came also to be taught. Elementary schools spread to every town and flourished. Simon ben Shetah made education compulsory as early as 75 B. C. in Jerusalem and Joshua ben Gamala extended this requirement to towns and villages in 64 of the current era. The course of education was outlined and there is evidence of considerable pedagogical wisdom. Teachers were held in high esteem, the qualifications were fixed and the discipline of the schools was rigorous. Undoubtedly this educational system upon which the leaders of the nation always laid great stress is the main human instrument for the preservation of the Jews through all these centuries.

The statements indicate in a very brief way the method of the author in giving a survey of education in the ancient world. To each chapter there is attached a fair bibliography indicating the authorities for the education of each people.

The book is a useful text book for pedagogical institutions and has a considerable value for educators showing as it does that the science and art of education were not born yesterday and that in the history of the world there is a long experience in the art of teaching which has its value for the present day.

POLLAK'S "MICHAEL HEILPRIN AND HIS SONS"

Michael Heilprin and His Sons. A Biography. By GUSTAV POLLAK. New York: DODD, MEAD and COMPANY, 1912. pp. xv + 540.

THIS volume which presents a remarkable study in Jewish family history has a general interest because the men whose lives are described in it covered a wide field of intellectual and artistic ability. Michael Heilprin, the father, was an encyclopedist, an editor, and a Hebrew scholar, and in one aspect a Jewish philanthropist. Angelo Heilprin was a general naturalist but made his